THEFT REPORT STREET AND COMMENTED THE PROPERTY VALUE VICENTIAN AND VICEN

ZION'S SERVITORS.

The Clergymen of the City and Country Preaching from the Pulpit to the People.

WHAT THEY SAY.

The Worn Appetite of the Public Conscience Catered To, as Usual, with a Number of Sensational Sermons.

"GOLD AND GAMBLING."

The Lessons of the Recent Great Fires Still Troubling the Ministerial Mind-A Practical Preacher On the Water Supply and the Proper Fire-Fighting Engines.

THE CATHOLIC CATHEDRAL.

The Very Reverend Archbishop On the Day of Judgment.

GLORIFYING GOD.

Beecher On the Motive of Benevolence. with Illustrations from Boston.

SALVATION FOR MURDERERS

Chapin On the Cure for Crime and "Overcoming Evil with Good."

THE WORKERS OF THE DEEP WORSHIPPING.

The Eashrining of the Dust of a Martyred Saint of the Third Century at the Church of St. Paul the Apostle.

Yesterday was another delightfully sunny Sabbath and the streets of the city were thronged by church-going people. The places of worship, as a matter of consequence, were crowded and the sermons were almost all of a cheerful character. Some of them seemed, too, to aim at sensational effects in their reference to politics, crimes, great fires, the water supply and the gold gambling in Wall street; and, in a word, the caterers to the well-spiced and well-worn appetite of the public conscience had not lost their instinctive knowledge of human failings, by means of which they seek to extend their influence, or their shrewd love of notoriety. What would now become of them without the benevolent columns of the HERALD is a question. But to make religion popular being a worthy object, it is a duty and a pleasure to call the attention of our readers to the following reports of religious reason and religious nonsense.

THE CATHOLIC CATHEDRAL.

Sermon by the Very Reverend Archbishop McCloskey-The Day of Judg-ment Portrayed-The Last Sunday Cathedral.

Yesterday morning the Catholic Cathedral in Mulberry street was crowded with an immense congregation, on the occasion of the preaching of the Very Reverend Archbishop McCloskey, and also that the day was the last Sabbath in the ecclesiastical year, next Sunday being the first Sunday in Advent. The intense stillness, almost deathlike in Its intensity, when the Archbishop began to preach, showed the respect which is paid to every word which may fall from the prelate's lips by his congregation, to whom he is endeared by so many ties. A text having allusion to the end of all things of earth was chosen with much appropriateness by the Archbishop. Although lengthy, each phrase is of deep significance and bearing on the subject matter, and is taken from the twentyfourth chapter of St. Matthew, from the fifteenth to thirty-fifth verses inclusive. The last verse, and to which particular allusion was made, being "Heaven and earth shall pass away, but My words shall not pass away."

THE SERMON.

We can easily understand, said the Archbishop, now these words of solemn import must have sunk deeply into the minds of our Saviour's hearers, and how they must have appealed to the hearts of those who loved Jesus Christ. The echoing portent of who loved Jesus Christ. The echoing portent of those words must have remained engraved in their memories, for they were cognizant that what was said was of vital importance to their eternal salvation, and conviction must have been impressed on every soil. The hearers felt the goodness and sovereign mercy whica prompted the promises of nuture mercy to an erring race. They felt that our Saviour scattered His benefits on every side and on every hearer who was willing to be converted and ready to plead for mercy. They knew that they must die and all be judged eccording to their works, for the law and revelation given them was to be the standard. And as it was with His disciples so will it be with his believers in after time. The terrible uncertainty of the hour when Jesus shall arrive should ever be upmost in our minds, for the fear of judgment should ever be before us. Now, my dear brethren, this is a certain and incontrovertible fact that our last day is not far distant, for each and all of us here assembled, that last day, the judgment for us, will decide our fate for all eternity. Each one will hear the sentence irrevocably pronounced, for happiness or for woe. Does it not behove us as a 60-fearing people, to keep that thought ever fresh in our memories and in our hearts? Here below God suspends his judgments; yes, in the world which denounced our Saviour as a malefactor, and where He submitted to a cruel and ignominous death for erring humanity's sake. Set up in your own hearts a correct standard of what is holy, what is true, and act up to it, swerving neither to the right nor to the left. How many men regulate their conduct according to this world's standard, and constantly say what the world says, forgetting judgment and hereafter and their accountability to the great God who made them? My brethren, this is a grievous error. We should never forget, for an instant, that in the midst of life we are in the midst of death, and we know not what moment we may be called upon to give an account of the things done i those words must have remained engraved in their memories, for they were cognizant that what was

Secreted in your neart of nearts, must and will be revealed at the day of jedgment. There will be no time for arguing or special pleading, and the soul will receive its sentence. No opportunity for repentance can then exist, for the flat of God Almighty has gone forth, and sorrowful regrets are too late. The world rolls on as before; men come and men go, but that poor soul is bound in hell, still suffering all the agonies.

ALL THE TORMENTS OF THE DAMNED, and all the lortures of hell cannot consume it. It lives in all its agony for ever and ever. Which of you does not tremble at the prospect of falling into the hands of the living God?

This being the last Sabbath of the ecclesiastical year, the Church renews its supplication to you to escape the wrath to come, and to repent while there is yet time, and to rise above the temptations of the world, and may God grant that all present may receive eternal salvation.

The Archibishop announced that on next Sabbath a cellection will be taken up for the building of the new cathedral on Fifth avenue in all the churches in the diocese. Next Thursday (Thanksgiving Day) the cathedral will be opened in the morning and afternoon to visitors, and a band of music will be stationed there.

THE MUSIC PREPORMED

was mass by Van Bree, in C; "Ave Maria," by Mercedante, swing by Madame Chome; "O Saluturas," by Dietch. Organist, Gustavus Schmitz; alto, Mrs. Unger; tenor, Mr. Riedel: bass, Mr. Urchs. As particularly worthy of mention in the mass of Bree were the rendering of (qui tallis) soprano, solo and chorus, and "Cum Sancto Spiritu" chorus at the end of the Gloria.

The celebrant of the mass was Father Carney. The Vicar General Father Starrs was also present.

ATTORNEY STREET M. P. CHUBOL.

A Female Revivalist on Consecration to God's Service-Discourse by Mrs. Alder-

dice, of London. Mrs. Alderdice, "the great London revivalist," as the advertisements announced her to be, preached yesterday morning in Attorney street Methodist Protestant church, between Delancey and Rivington streets. The church and congre gation showed unmistakable signs of the need of a revival, for, with the Sabbath school children and the congregation, the body of the church was not half filled and the galleries were empty save as the choir occupied a small portion. Probably, owing to the sparseness of the congregation, too, the services did not commence until a quarter to eleven o'clock A. M., when Mrs. Alderdice slowly and deliberately read a hymn. Her reading was not of a remarkable order, but the prayer which followed the singing of the hymn was full of earnest, tender pathos and affection toward God and toward the souls of men. She asked the Lord who among her hearers adhered to the doctrines of God their Saviour in all things

and remarked that it was our privilege to be

ORNAMENTAL CHRISTIANS. The 103d Psalm was then read and another hymn sung, after which the lady began her discourse, basing it on I. Chronicles, xxix., part of verse 5-"Who then is willing to consecrate his service this day unto the Lord?" The scene before us, she said, with which the text is connected, is one of grandeur. David is about to resign his kingly crown into the hands of his son Solomon; but he has a great desire before he departs to build a house unto the name of the Lord who called him from tending the sheep folds to be the ruler of His people Israel. His early life is portrayed very sweetly and beautifully his Psalms, which are full of pastoral scenes and illustrations. But David was a man of war; he shed blood in the land, and the Lord would not permit him to build the house. But Solomon, a man of peace, to whom God had given a wise and understanding heart, was raised up to succeed to

understanding heart, was raised up to succeed to the throne of Israel and to build a house for the God of Jacob. Mrs. Alderdice then went into a sketch of the causes which led to David's choice of the threshing-floor of Araunah the Jebusite as the site for the temple—of his intense desire that God should have a dwelling-place among men, and of the preparations that he had made before his death for its erection.

SHE LOVED DAVID for the wealth of love of his heart toward God and toward mankind. He consecrated everything to God. He was a whole-hearted man, and we thank God, said she, for the examples of whole-hearted Christians in the Bible. Mrs. Alderdice next pictured the scene of Solomon and the princes standing around David, and pouring their costliest offerings of material wealth, he asks them, in the language of the text, "Who is willing to consecrate his service this day unto the Lord?" Do we, she asked, state the text with fulness when we say that a greater than Solomon is here 7 and that we, she asked, state the text with fulness when we say that a greater than Solomon is here? and that a temple greater than Solomon's to being built up among us—a living temple, made up of living stones taken from the quarry of nature and fashioned without hammer or any tool of fron, but squared and fashioned by the Great Architect Himself, who is equal to the task of shaping and fitting them one into another that they may rest upon the chief corner-stone, elect, precious? It is Jesus Himself, the great Master Builder, who is preparing us for that temple which is not made with hands. But as the building of Solomon's temple required co-operation and Hiram's skilled Tyrian mechanics wrought with Solomon's men in preparing the precious materials of which the temple at Jerusalem was to be built, the materials of our building are precious because they have cost the blood of the Son of God.

for He employs human beings to bring salvation to humanity, and He puts upon us the dignity of being coworkers together with God and of calling sinners coworkers together with God and of calling sinners to repentance. There are thousands here in this city living without God, but who among us goes to their doors with the message of salvation or show that we care for their souls? There is too much seifishness in the religion of the day, and God comes to us and asks who then will consecrate his service to this work. He wants your service. There are drones in every church—spiritual sloths. To such God says:—"Go to the ant, thou sluggard; consider her ways and be wise." The Church is still in its infancy, and instead of working it is playing with toys. There are thousands dying around us for lack of the truth. Go thou to them and bring them to the house of God. If you have a patent medicine which has cured your soul go and tell the secret to others who are as sick of sin as you have been. Mrs. Alderdice next spoke a word to parents who do not pray in their families and with their children. She then elaborated the idea. contained in consecration and said she might speak boldly to them on this point, because she had given her all to God. They might all take tracts, she thought, and distribute them wherever they went. Don't let the theatres and concert saloons be active and you be idle. There are plenty of idle onces; be you active. Then the consecration to this service must be immediate. "This day" is the language of the text.

This Day consecrate yourselves to the service of the Lord to build up his temple in this great city. Go work for him and speak in his name, and by and by you shall see a revival of religion, not only in this city, but all over the land. Jesus wants willing workers who hate sin but love the sinners. Let, therefore, the same mind be in you which was in Christ Jesus our Lord. If our lives are not imitations of Christ's life they are worth nothing. All we have, all we are, belong to Him. This is the religion and the teaching of the Bible. We take our religion too much from each other, but likeness to Christ is the true religion. Who, then, to day repentance. There are thousands here in thi ty living without God, but who among us goes t

Let the world despise and leave you; They have left your Saviour, too: Human hearts and looks deceive you, He is not like them, untrue.

THE BROADWAY TABERNACLE.

Vital Holiness Necessary to Spiritual Prosperity—The Water Supply and the Means of Fighting Fire—Boston's Calamity-Sermon by the Rev. Dr. Taylor.
The Broadway Tabernacle was reopened yester-

day, clad in a new suit, that had a very striking effect upon the immense throng that crowded within its limits. There was not a seat to be had in the house, and even the aisles were crowded with visitors seated on camp stools. The Rev. William M. Taylor, D. D., preached, taking for his text Psalms cxvlit., 25:-"O Lord, I beseech Thee send now prosperity." Taylor commenced by saying:-The psalm from which these words are taken is without a title or inscription; and so we are left very much to conjecture by whom or in what circumstances it was first composed. Many have ascribed it to David himself, and have that it was struck out of him by one or other of those signal deliverances from the hands of his enemies with which Jehovah favored them. Others, seeing its peculiar appropriateness to the circumstances of the returned exiles, when, after many dangers, and overcoming many obstacles, they dedicated the second temple, have ascribed it to Nehemiah, or some one of the prophets of the restoration. But whoever its author may have been, or whatever may have been the events to which it primarily referred, we cannot but recog-

nize the Lord Jesus Christ in the stone, which, at first despised by the builders, became at last

THE HEADSTONE OF THE CORNER. Nor can we fail to join for ourselves in the glad refrain, "Oh, give thanks unto the Lord, for He is good, for His mercy endureth forever."

Again alluding to the text, Dr. Taylor said:—"I have not chosen this text merely for the purpose of bringing before you the history and associations of the psalm of which it forms a part. Rather l have taken it because of its appropriateness to the circumstances in which we stand ourselves. By the good hand of our God upon us' we are permitted this morning to enter into a house of wor ship remodelled and renovated. As regards external comfort and all that goes to make a church cheerful and attractive, there seems little more that we can desire, yet having respect to the great end for which we exist as a Church, bearing in mind that all things about the building in which we assemble are but as the

end for which we exist as a Church, bearing in mind that all things about the building in which we assemble are but as the SCAFFOLDING for the erection of another house which is spiritual and eternal, and on which our noblest energies must be ever concentrated, is not this the earnest utterance of each heart among us, "O Lord, I beseech Thee, send now prosperity." That we may make this prayer intelligently, permit me to set before you a few thoughts on the nature and source of the prosperity of a Chirstan church.

Dr. Taylor fully explained this question in beautiful and explicit language, showing that the prosperity of a church was not simply confined to the rental of all its pews or the wealth of its congregation, but to be prosperous it must be a "living church;" adding, "we must have not merely the appearance of life, but the reality, in unison with the Lord, otherwise we can have no prosperity; and there is no spectacle on this earth so sad as that of a company of individuals calling themselves a church, and yet destitute of that WHAL HOLINESS
which Christ slone can confer.

Speaking of liberality among members of a church, Dr. Taylor said:—"Yet we are very far from having aiready attained or being aiready perfect here, for, as Dr. Bushnell has recently said, the great problem we have now on hand is the Christian giving of the money power among us, and when we have secured that it will be to us like the dawning of a new creation. It seems to me that in this matter we are all very much at fault. We give by impuise, and not in principle or by system; we wait till the cup rans over, and then we give some of the overflow to Christ, forgetting that if we are to offer a sacrifice it must be of that which costs us something.

give some of the everhew to Christ, forgetting that if we are to ofter a sacrifice it must be of that which costs us something.

THE WIDOW'S MITE

was glorified by Jesus, not because it was the smallest coin thrown into the treasury, but because small as it was it was all that she could give; and when we shall imitate her, not in the smallness of her contribution, but in the spirit of her giving, we too shall secure the approval of the Lord."

Dr. Taylor in conclusion, alluding to prayer and its results, said "some one says,

OUR MODERN MAN OF SCIENCE tells us that it is of no use to pray, since God works by fixed laws, and He is not going to alter then for us. To which I am sure it is true that God works by fixed laws, but then he has so fixed them that he can answer prayer through them. A few days ago I was at Binghamton in this state, to milila preaching engagement, and I took the opportunity of inspecting the water supply of the city. In a small building by the side of the Susquehanna there is an engine which goes day and night, pumping water out of the river for the inhabitants, and which is so arranged that the demand of the town acts as a governor, the engine moving with greater or less rapidity, according as the water is taken off in greater or larger measure. Then, when a fire occurs in the town, an alarm bell rings in the engine room, and immediately the engineer gears on some extra machinery, by which the mains are charged to their fullest capacity, and such an amount of pressure is brought to bear upon them that, when the hose is attached to the hydrants, the water is sent to the top of the loftiest buildings in the place. As I looked upon the engine my dirst thought was, this is the very thing we need for New York. With half a dozen such establishments as this, three on the East River and three on the North River, we could almost infallibly secure immunity from that dreadful catastrophe which has overtaken

Boston.

But my second thought was, here is a piece of nectanism put for the supply of the ordinary wants of the community, yet so arranged that in an extraordinary emergency the cry of the people for help can be heard and answered through the regular channel; and if man can construct a fixed engine through which he can thus answer prayer, why should not God be able to do the same in the vast machine which we call the Universe? Thus from the very achievements of science we draw an illustration which refutes the scepticism of scientific men, and clears the way to every one for the offering of prayer. We may be sure that He who planted in the human heart the instinct of prayer, and gave in His holy Word the promise that He would answer prayer, can do for us according as we ask. So if we wish true prosperity here let us ring the prayer bell for it and He will respond. To your knees, then, my people, to your knees, and be this your supplication:—Awake, O north wind! and come thou South; blow upon this garden that the spices thereof may flow out. Come from the four winds, O breath of the Lord, and breathe upon us that we may live! O Lord, we beseech Thee, send now prosperity!

THIRTY-FOURTH STREET, CHURCH. Gold and Gambling"-Hints and Sug-

gestions for Brokers-Sermon by the Rev. Peter Stryker, D. D. This church was well filled last night, it hav-

ing been announced that the Rev. Peter Stryker, formerly pastor, but at present of Rome. N. Y., would preach on "Gold and Gambling." His sermon was intended as a warning to young men who are engaged in business on 'Change. The reverend gentleman seemed to think that the majority of the more matured votaries of stocks and shares had not their requisite share of susceptibility to be influenced by his preaching, for he said in his sermon that they were gold on the outside and gold on the inside, and in fact that their hearts were so wrapped up in gold that

that

THE ARROWS OF A PREACHER

could not reach them. The gist of the sermon,
which was founded on the text, "How much better
is wisdom than gola," Proverbs xvl., 16, will be
found in the following:—

No one can fail to be impressed with the truth of
the words who looks at the growth of this and
other large cities and considers what their occupations are and the dangers to which the same exposes them.

poses them.

Many of them are in commercial pursuits—brok ers, bankers, &c., and as such they are exposed to more danger than ordinarily fails to the gener-ality of young men, for the simple reason that they have

more danger than ordinarily falls to the generality of young men, for the simple reason that they have

MORE TEMPTATION.

They see men around them making colossal fortunes every day, many of them in a few minutes, and they become by contact imbued with the same sordid avarice for gold; and as they have ample opportunity to satisfy the same, they very often do. There are many species of gambling, but of all, gambling in stocks when the operation is conducted by unscrupulous men, is the worst and most detrimental. It not only affects those immediately concerned, but has an influence on the whole industry and commerce of the people. It embarrasses the merchant, makes the tradesman unsteady, and
ROBS THE PRODUCER

of his just meed of compensation. When this is the case should not legislation be brought to bear on the actions of men whose unscrupulousness leads them to do deeds which leave in their train such manifold and awill misery. No one who reads the daily journals will forget the memorable

"GOLD CORNER,"
as it was called, which crushed to the earth and forever some of our proudest merchants. In fact, but a few days since we had any since we had any since we had should not be any of the property of the men who are so wrapped up in their gold would for a time neglect their sordid greed for gain and turn in search of knowledge we might look for a brighter financial and commercial prospect in the immediate future.

CHURCH OF THE DISCIPLES.

Treatment of Reformers-Saivation for Marderers-Sermon by the Rev. George H. Hepworth.

Steinway Hall yesterday morning was filled by the creme de la creme of our city. After the com-pletion of the usual preliminary exercises Rev. George H. Hepworth arose and announced as his text Colossians 3, 15-" Let the peace of God rule in your hearts." Did you ever think of the marvellous satisfaction, he began, with which Goo must have looked upon the world when he had created it ? The Holy Scriptures tell us that He simply looked on it, and it was good. To the scien tine man who gathers a few facts there seems to be an inward consciousness. Sait always crystalizes at the same angle, and it never makes a mistake. It seems as though there was in all matter A DESTINY TO BE WORKED OUT.

Through the whole realm of the natural universe

everything is exactly obedient to the great Founder. If you plant a seed no sooner do you cover it with the soil than a transformation be gins to take place. It grows with wonderful activity until a little stalk takes the place of the tiny seed. When Fall comes instead of your having one seed you have ten. Like the growth of the seed the world is growing better every day. If you should put upon a pedestal a rough block of marbie and tell a perfect image to come out of that stone you would not expect to see it come. The corners might begin to crumble and after a great many years a perfect statue of a man might stand

there. It would be God's hand, not yours, that wrought the change. Every particle of matter seems to be filled with the desire and the ambition of Him who looked upon Jerusalem and saw NOTHING BUT A WASTE.

A scientific man sees this consciousness in matter. The world is being propelled from age to age and is continually throwing away that which is worthless and taking on good. A reformer like Luther comes, whose lips are kindled by a fire from Heaven and who teaches men new principles in religion. The world looks at him as the Phartses did at Christ. If he persist that he is right they curse him, and he is bound to the horrible stake, where the cruel flames wrap him in their fierce embrace and the world says there is one more out of the way. In the next generation the some of these cruel men are grown, and, being more sensible than their predecessors, agree that he was right after all. This is the way in which the world goes on—there is no chance for cvil to have a very long life. There is a sang in the Mississippi River and it remains there year after year. Once in a while a steamer runs upon it and is lost. The whole force of the river is sweeping against it all the time, and finally there comes a crash and it has to yield. This is the way in which all cvil is compelled to yield to a force that acts for good. God has doomed cvil to meet its own fate. He makes you do the very best you can and achieve your own destiny, and that when the angel comes you will not

you do the very best you can and achieve your own destiny, and that when the angel comes you will not

SHUT THE BOOR IN HIS PACE.

The marvel of religion is that you must work consciously with God and become good. In order to accomplish this God has established punishments. In every man there is a court, a judge and a jury. Every man approves or condemns himself by a self-examination. Sometimes the jurymen are bribed and the judge becomes corrupted. Then the conscience loses her power and the wretch falls. You know that it is better to be poor, with a pure consciousness, than to occupy a throne and feet that you are unworthy of it. Who is the man that can look back upon his past life and say it is all right? This would be peace, harmony, absolute happiness. If you have committed a little fault, like the dyspepsia you may not suffer acute pain, but the memory of it will be annoying. When you wilfully determine to have your own way in the world.

God's mill will not let you go until you are ground to the last atom. A man makes up his mind to commit a murder. He is poor; he knows one who has money; he is an infide to heaven and an infidel to his human nature. Knife in hand, ready for any emergency, he finds his way through some cranny into the house and crawls to the bedside of his sleeping victim. It is too late to retreat now, and the man sleeps quietly. Before he gets the treasure that candle of life before him must be put out, and then with no one near, he can grasp his ill-gotten gains. He lifts the hand in which the deadly weapon glitters, a downward stroke, a gurging sound as the life blood ebbs away, and he clutches the coveted gold. He can put it nowhere in God's world. He rushes into all shades of crime to drown the haunting remembrance, but impossible.

sible.

A TRAITOR'S DOOM

is following him, and as the hound hunts the hare,
which he overtakes because he has longer legs, so
the murderer, although the long arm of the law
could not grasp him, the sin so preyed upon him
that he at last delivered himself up. This was the
first relief since the commission of the deed. This
story has been illustrated ever since the murder of
Abel by Cain. My relief is that even this apparently lost creature can be saved through his own
repentance and God's divine love and mercy. You
cannot do wrong without suffering for it. What
shall we do? Put a captain in charge of the ship
who understands his business thoroughly, and let
the crew obey his orders. You can then weather
the storm of life and reach the shores of heaven in
safety.

CHURCH OF THE DIVINE PATERNITY.

Dr. Chapin on Overcoming Evil with Good-The Cure for the Murders in our

Dr. Chapin preached yesterday at his church, on Fifth avenue and Forty-fifth street, to a large and fashionable audience, from the twenty-first verse of the twelfth chapter of Romans:-"Be not overcome of evil, but overcome evil with good." The Bible, according to the reverend doctor, is among Christian people the universal helper and adviser. However it may have come forth from the CRUCIBLE OF CRITICISM,

it is accepted as the guide of human conduct and the standard of authority in all issues that arise in our everyday world-in the street, the home and the shop. Upon whatever point we may need enlightenment there is to be found in this wise collection of oracles the needed standard of law, of custom or of social habit. Paul was eminently a preacher of works. He dealt in no abstract conclusions, but was essentially practical, while in his epistles often, it is to be observed, the elements of the highest life are carried into things of most familiar issue. A practical lesson of the utmost importance and comprehensiveness is conveyed in our text. The epistle is on a special subject, but the text itself is a principle, and not a special ruling. It is well to beware of impracticable conclusions in discussing the proposition, "Be not overcome with evil." The doctrine of non-resistance to evil was never contemplated by the Apostle in this sentence. If the Christian principle were truly and fully carried out there would indeed be no evil; but in view of the present state of human morality it is not intended that we should allow evil to go unchecked, or that we should receive injuries without attempting to prevent them.

would cause social dissolution, and a good beyond that of the offender must be recognized. Ruflan-ism, crime, red-handed murder, are just now sorely ism, crime, red-handed murder, are just now sorely afflicting our city, and the punishment of the ruifians and murderers is the overcoming evil with good in this case. Just now we need a great deal of this good that overcometh evil. The sanctity of human life is violated at any time and place, with no seeming fear of the law or of God before the eyes of the armed evil-doers. It is good for all that this mad career of crime should be stopped; it is good for the Christian; it is good for the young offender who is prompted to deeper ventures in crime by the unchecked career of the darker ruifian; it is good under the teachings of the law of Christian love. Justice is the good that overcomes this evil—mustice, not so severe, not so harsh, but

nan; it is good under the teachings of the law of Christian love. Justice is the good that overcomes this evil—justice, not so severe, not so harsh, but sure and quick. One lightning stroke of clean justice is worth a deluge or slow-coming punishment. The thing that ensures the end of justice is that it is sure and prompt. One of the most unhappy reflections in regard to good is that an impression is general that

GOODNESS IMPLIES WEAKNESS;
that a good person is merely an inoffensive person, a harmless individual, who, indeed, cannot have much capacity for doing evil left. But goodness should be strong. The best good is not to be found in an always smiling face. Is there no good in the bitter medicine or the surgeon's knife? Under the view that goodness is weakness good books are published—the most trashy prints that ever got into existence—which yet are read and sustained because of their certain "goodishness." Justice that is weak cannot serve its purpose. It must be strong; but there is no justice without mercy, and justice is not revenge.

LYRIC HALL.

Christianity Weakened by Petty Con tention Between the Sects-Impossibility of Uniting Protestantism and Catholicism-Scathing Reflections on the Latter-True Christianity-Sermon by the Rev. O. B. Frothingham.

A large and fashionable assemblage was yester-day morning gathered at Lyric Hall to hear the Rev. O. B. Frothingham preach on the subject of "The Dream of Unity." Christ's prayer of intercession from John and a selection from Corinthians, which he read at an early stage of the exercises formed the basis of his discourse. His text more particulary, however, was part of John xvii., 21-"That they may all be one, as Thou, Father, art in Me and I in Thee; that they also may be one in us." There is no other word in our language dearer than that word unity. We love to think of the ONE BODY OF BELIEVERS.

The best boast of the Catholics is their unity; the saddest lament of the Protestants is their lack of unity. This division, strife and envy of the different sects are our most bitter trial. The wealth that has been accumulating for the past eighteen centuries, were it not parcelled out, might, perhaps, roll off our burden of suffering and sin. Oh that men whose finest sphere is love and unity would throw down their weapons, would turn their swords and bucklers into ploughshares ! Why is it not done? Why is it impossible? We read in the Gospel of John, "That they all may be one, as Thou, Father, art in me," &c. But who are they?
They are a small number of people whom Christ has converted. He says, "I pray not for the world;" and, farther on, "I pray for them who shall believe in me through them." In the Ephesians it is declared that there is one faith, one naptism and one God, the Father of all. And yet this unity is limited. This one faith, this one baptism, this one God, are only for a small company. Thus the comprehensive unity, we contemplate, was then not even a dream? But yet in the time of the Ephesians it seemed as if there was a chance for unity. The leaders of the war were dead; Jerusalem,

THE SEAT OF NARROWNESS AND BIGOTRY, had been razed; in the cities of Italy, Asia and Africa they met on equal terms. They could eat from the same bread, drink from the same cup; and they became united, not from love, but from necessity. For the Church was not one hundred years oid before heresy began to creep into it. After it left Jerusalem the philosophers began to ask their Thou, Father, art in me," &c. But who are they ?

ask their
SCEPTICAL QUESTIONS,
and it was to contend against this that they
united. They collected traditions, which became

creeds and then dogmas; they collected writings which became the New Testament. This was the first Christian unity, and this was the unity of the Roman Church from that time forward. Councils, larger and smaller, heal the breaches of their religion. A bishop, speaking of these councils, says that he knews of none which has stepped as many evils as it has inaugurated, and that he will never take part in one again. A historian, speaking of them, says that they are governed by an emperor whose will overrules the Holy Ghost itself. Some of the discussions are on questions the most frivolous and trivial. One was the nature of the light that shone about the head of Jesus on the Mount of Transfiguration. The debates are also carried on with appalling violence.

ONE BISHOP RICKED AN OPPONENT so badly that he died shortly after. On a church floor, after one council, were found the bodies of one hundred and thirty-nine men. But a time came for a better unity. One of the best councils ever held was at Nice. The Emperor Constantine sat in the midst, listening to the arguments of all; but his body guards were at the door. They decided the nature of God, His relation to Christ, and their decision is the doctrine of the Catholic Church. Those who had opposed the doctrine were scourged, roasted over slow fires and outlawed. Faith was fanaticism, and love was akin to hate. A good label does not make a good article. Forming a sword's hill like a cross does not make it less dangerous. Why pretend that Christianity was then pure? The nearest approach to unity was at the council at Trent, in 1546. It was when Protestantism threatened to disintegrate Catholictsm. Both is the hole of the council of Nice, the divinity of Christ, it then declared that the Church was the only true interpreter of the Bible, and thus cut off Luther and his companions; it laid an anathema on all those who disbelieved; it even admitted

The Sellling Of Indulgences Of Sin.

The Roman Church had everything in its favor, but it lost all. And Gatholicism and Pr

mitted
THE SELLING OF INDULGENCES OF SIN.
The Roman Church had everything in its favor, but it lost all. And Catholicism and Protestantism can never be united. But there is a unity that has always been. It is the unity between nature and religion. None but the loss of morality are the foes of religion. This is no dream. We will believe that there is one God above all and for all, and that we are brothers.

THE SEAMAN'S CHAPEL

Sermon by Rev. Stephen H. Tyng, Jr.-Man's Salvation by Christ-What We Owe to Our Redeemer.

At the tasteful little Seaman's chapel, situated at No. 365 West street, the Rev. Stephen H. Tyng, Jr., D. D., yesterday afternoon preached an eloquent and instructive sermon to quite a large congregation. Dr. Tyng took for his text part of the fifteenth verse of the first chapter of St. Paul's First Epistle to Timothy—"This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners," and commenced his discourse by remarking that the Apostle was at a very advanced age when he wrote the words of his text. He felt that his life was drawing to a close, and when he reviewed the past and recalled all the dangers, perils and persecutions he had passed through in safety he summed all up in that short text, which Luther said was in itself a little Bible. So long as that text is repeated it will bring LIFE AND VIGOR into the hearts of those who utter it. The knowl-

edge of salvation comes to us in no mechanical or mystical manner; it comes to us with the plain, unvarnished message, "Have you an ear? Then hear. Have you a mind? Then accept the truth. Moses, when he came out of the darkness, deemed

Moses, when he came out of the darkness, deemed it sufficient to say to his flock, "Ye heard a voice." We have always the voice of the Scriptures ringing in our ears. It is a generally recognized fact that Jesus Christ came into the world to save sinners. It is a historical fact—not a mere assertion or suggestion—for during the last 1,800 years men have risen up and preached His Holy Gospel, and even the secular and profane history of the ancients records THE ADVENT OF OUR SAVIOUR.

Christ is mentioned in the first chapter of Genesis, for God said, "Let us make man." He commenced with Christ, for Christ was in the bosom of God, and He was His only begotten Son. Christ's condescension began when He offered to save guilty man, and from heaven there is a brilliant track of light to the manger at Bethehem. Christ came into the world—men merely come upon the surface and die early—but Christ came into the world—men merely come upon the surface and die early—but Christ came into the world—men merely come upon to the world and passed away in mystery. In the Oid Testament we read that angels came down to do the will of the Most High and then returned to heaven; but Jesus Christ passed into the lower depths of the earth—He did not go down into do the win of the most right and their returned to heaven; but Jesus Christ passed into the lower depths of the earth—He did not go down into mines as men do now, but He suffered during His sojourn here every trial and sorrow that can await man from the cradle to the grave. He did not only pass along, but depth

pass along, but drank

THE CUP OF AGONY
to the very dregs; He did not drink it for Himself,
for He was pure, but He drank it for us—to save
suners—and He left none for us to drink. Man
was saved the moment that Christ died; we may
be wrecked—stranded on the shoals and quicksands of the world—but we are not necessarily
lost.

sands of the world—but we are not necessarily lost.

The learned preacher then drew a parallel between the case of a drowning man, who, being saved by an enemy, deliberately replunges into the torrent and is lost, because he will not be under an obligation to his old antagonist, and that of a sinner, who, having a knowedge of Christ, deliberately refuses to be saved, and courts his own destruction. When once we awake to the fact that Christ saved us, if we return to our sin we are surely lost. A man may have a heart hard as the nether milistone, but he was saved before he knew Jesus. The indisputable fact will remain until the heavens and earth shall pass away, that Christ died to compass man's salvation, and to those in affliction and death He has said, "I will be with them, and My staff shall sustain and comfort them."

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

The Fifty-Thousand-Dollar Memorial Fund To Be Raised Next Sunday-Sermon by Mr. Beecher on Glorifying God, with Illustrations from the Boston Fire.

Prior to the singing of the hymn that precedes the sermon Mr. Beecher announced that next Sunday morning a collection and promised subscription would be taken up for the Plymouth Church Memorial Fund, which is proposed to be raised. The sum asked for is \$50,000, and it is to be invested as a permanent fund for the future support of the Bethel and the Navy Missions, now established in connection with Plymouth church. Mr. Beecher's text was, "Whatsoever ye do, do all to the glory of God." A slight reference to the outward religious observances of the Jews formed the preface to the ser-mon, and this part of it was closed by a summary of the rationale of this observance, in which it was stated that to a large extent the conscience was more powerfully affected by an observance that appealed to the senses than by one that appealed entirely to the intellect. The text was, however, not designed to bind the conscience, but to loose it, and to augment and enlarge the subare

pealed entirely to the intellect. The text was, however, not designed to bind the conscience, but to
loose it, and to augment and enlarge the sphere
or its reduction to practice. In alorifying God
man could do no more than unfold His glory, and
to glorily God is really doing that which pleases
Him. This consists in knowing the laws presented
by Him and following after them. Thus glorifying
God was to fulfil his known commands. This may
be illustrated by the instructions that are given by
THE UNITED STATES GOVERIMENT
to their Ambassadors. When a Minister is sent to
the Court of St. James there are several leading
subjects on which he is instructed definitely; but
as to the rest his own judgment must guide him,
always keeping in mind that in all things he must
preserve the honor and interests of the country he
represents. That would lead him (the preacher)
to consider the supreme question in the consideration of this subject—namely, motives. Motives aralways faculties. That which supplies hope in the
faculty of desire is only external and objective.
We say that gold is the motive which inspires the
miser, but it is not so; it is gold that makes up the
feeling of avarice, but it is not the gold that
prompts this, but the desire of acquisition.
The doctrine of the action of the faculties
is so intimately connected with the whole scheme
of Christian casulstry that it would be wise to say
a few words about it. Even in the slaying of a
man the motive that prompted it will greaty modify the guilt. In one case there may be great gratification and commendation, and if the slaying
was committed in Boston it would probably take a
month to decide on which side the slaying was.
But if the slaying was committed in New York it
would probably be sixteen years or a generation
before the question would be settled judicially.
Many of the haculties act in co-operation, or in abnormal conditions, as motives. Almost invariably
the faculties act in platoons and with a leader. So
wondrously varied and diverse is this charac

that only allows the slightest train of life to enter it, he presents to those who hear it a poor, miser-able sermon that is good as an intellection, but is nothing as a sermon. It is the business of the preacher, and nothing else, to clothe God's truth with such a personality that all the faculties

shall be aroused. Some men treat man, whom God spent thousands of years in making as if man were made for nothing clae than to try sport upon. There was another consideration in this view of the subject: Moral character was to be determined by primary and not by auxiliary interests. During the time of the deliberation there is one primal faculty at work, though there may be many others that are endeavoring to influence it. For example, a man may say, "I will give \$25,000 for the endowment of a school in my native village." Well, caution may come in: prudence may advise and say, "Make it \$15,000;" and the man may say, "No; I'll give \$25,000, for then people will remember me and I shall do geod." Well, the motive may be mixed, and not very pure, but the addication to the primary motive is the test. A man may say, "I will send \$10,000 to the suffering poor in Boston; it will be a good advertisement, and in less than a year I shall make \$20,000 of it." Well, you say that's a very mean man. But there's a man just opposite, on the other side of the way, who says, "I'll send \$10,000 to Boston;" but prudence steps in and he says, "I will send cent;" Which is the meanest man? Mr. Beecher gave a number of instances of heroic acts that were somewhat mixed with early motives, and closed these illustrations by the relating of an incident of THE BOSTON PIRM that was not generally known, which he said was the brightest filustration he knew of the purity of motive. There were about nine hundred sewing girls in one of the Boston establishments destroyed by the ifre, and as each of these girls came before them some assistance, when this weary work what she knew of each and vonched for their character, and intimated the best practical mode of rendering assistance. When this weary work was nearly through, and aimost a week had passed on it, it occurred to one of the ladies of the committee to ask of the Superintendent if she required any assistance, and deen it came out that the Superintendent, who had given all her love, all her

WASHINGTON SERVICES.

WASHINGTON, Nov. 24, 1872.

METROPOLITAN M. E. OHUROR.

After an absence of two Sundays the Rev. Dr. Tiflany resumed his duties to-day, and was greeted by a large and attentive audience. He preached in the morning from the first Epistle to the Tuessalonians, first chapter and fifth verse :- "For our Gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assu-rance." In opening he alluded to the elements of truth common to all systems. He was not disposed to deny the power of any truth, whether discovered or revealed. Where truth is in philosophy or in religion there is a working principle with no opposition can check, no sophistry de but opposition can check, no sophistry de which lives as though pregnant power. Wherever it is utter it re-mains imperishable. It may not at once be recognized-may wait centuries for an interpreter, but when the appointed time arrives the man to interpret finds the truth he is to read. Christ. Galileo, Le Verrier and Kepler were introduced as illustrating the position, which was closed by saying truth comes to us as does the light from heaven. If the wave of light leaves the throne of God there is in it power of existence to reach us, though its coming may be delayed, as is the light from stars, for centuries. This

POWER OF CONTINUED EXISTENCE is an explanation of the power of conquest, power to preserve alive, power to keep active, and this is because all truth either expresses a great principle or arranges itself in line with great principles, and God always works on the side of a great principle. This is metaphysically true, because great principles are expressions of some fact of God, and it may be historically demonstrated. Delay is not defeat; deferred success is often most to be desired. Interpreters die, but their interpretations survive them. The claim of monothelam was centuries awaiting recognition; the world moved but slowly up to the recognition of the truth developed by the Reformation. This is truth developed by the Reformation. This is cause for humility, but not for distrust; it makes occasion for dependence, but not for despair. All truth has this power, but Christian truth has the added power of divine assurance. Other truths assume to control the individual by reaching him first through the reason, while revealed religion controls the understanding through the moral nature. Philosophy thus makes religion a part of virtue, while Christianity makes virtue a part of religion. The one governs from without, the other from within; and this inward influence is wrought by the Divine Spirit, not as a simple affacts or inspiration, as philosophers have confessed, but as the worl of God teaches, as a personal resident power "guiding into all truth."

The mission of the Holy Ghost was necessary in a two-fold sense to attest outwardly the divine authority of the system revealed, that the world might be persuaded, and also to testify inwardly to each consciousness the relation of the individual to the system. The outward witness was by miracle wrought before the coming of Christ, as also during His appearing and subsequent to His immediate successors, "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own with." The inward witness of the Holy

both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will." The inward witness of the Holy Ghost was by "reproving the world of sin, of right-cousness and of judgment;" by revelation of higher trust than had lain in the field of human discovery, and by individual witness of personal relationship. This last dogma was set forth as one which the Methodist Church had made specially prominent, requiring testimony and resting on assurance, and for this the Church, as represented by the speaker, relied on direct statements on the word of God; such as "he that believeth in the Son of God hath the witness in himself," "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "The Spirit itself beareth witness with our spirit that we are the children of God." More than this was claimed for the induence of the Spirit in strengthening and developing our powers by the direct inclaimed for the inducace of the Spirit in strength-ening and developing our powers by the direct in-fusion of spiritual grace. So that a Christian ex-perience was a positive reality, not an inferred state or an anticipated longing, but a divinely com-municated conviction, attested by consciousness and real as the life of the soul.

municated conviction, attested by consciousness and real as the life of the soul.

Such experience gave great assurance. Possessing it men cannot but speak. It gives entire confidence in the whole system of which it is but a part, so that possessing it men accept what is inexplicable or beyond the reach of their power of reasoning. All unsolved

PROFLEMS OF PHILOSOPHY,
all so-called disagreements of science, are caimly left in abeyance by a soul conscious of participation in a divine plan. Personal safety gives courage for personal endeavor, and the heroism of martyrs becomes inselligible. A future life grasped in the hand of the present makes one indifferent to merely earthly circumstances, and the seli-denial of God's patient poor is comprehensible. The hopeful effort to extend and hasten the progress of what is felt to be an ultimate triumph interprets all missionary activity. The serimon closed with an earnest appeal to the congregation to accept the truths of revelation not simply as accredited historic facts, but as personal experiences, resulting in Investing each energy with new power, each hope with new brightness, so that each act might be a renewed consecration, each thought an act of worship an echo of ex-raity.

CHRIST CHURCH, CHARLESTON, S. C.

ST. NICHOLAS HOTEL, Nov. 23, 1372.

TO THE EDITOR OF THE HERALD :-Permit me space in your valuable journal, which has already so warmly advocated my mission to this city, personally to direct the attention of the Christian people of New York to the wants of the minister and church which I represent. I have never before in my life solicited money for any cause whatsoever, and would not do so in this instance but from the fact that I was appealed to in the most pathetic language by my minister. the most pathetic language by my minister, the Rev. J. Mercier Green (whom I fondly cherisa), to come here and present the extremity of his church and himself to this people. Briefly, then, I would say that Christ church, which was organized in 1853, continued its good work until 1863 under its present rector. At this time it became closed, and continued so until a few months sluce, when it was reopened under the most favorable auspices. It is located in a section in Charleston, S. C., where the humbler classes reside, and who are unable to furnish pecuniary aid of any moment. They do, however, all that they can. We want money to repair this church and its Sunday school house; also a support for our rector, who, with his wile and family, are now in great need. If this church is once successfully in operation it can be kept alive by collections at home. I again ask this community, wnose Christian liberality is so proverbial, not to reject this appeal. The cause has the cordial and unqualified endorsement of the Right Rev. Horatio Potter, Bishop of New York, and the Rev. S. H. Tyng, D. D., rector of St. George's church. And here let me take occasion to return my heartfelt thanks to Bishop Potter and the Rev. Dr. Tyng for courtesies received. Dr. Tyng has been a warm and devoted friend to this noble mission ever since he became acquainted with its history. To me individually the many kindnesses of this venerated and beloved gentleman will ever remain as green leaves in my memory which time can never lade; and it is to the instrumentality and co-operation above alluded to that I yet hope to oring to cumination a work to which I am devoting all the best energies of my nature.

A. C. KAUFMAN, the Rev. J. Mercier Green (whom I fondly cherisn).

On behalf of the Vestry of Christ church, Charles